

First Working Conference on Korean Women's Studies and Activism: A Global Research Network

1997

B2073-0005/004 (04)

**The Report of the First Working Conference on
Kurdish Women's Studies & Activism: A Global Research Network**

Hosted by the Free University of Berlin, July 11 & 12, 1997

To: The Conference Participants and Members of the *Kurdish Women's Studies Network*

From: The Steering Committee of the *Kurdish Women's Studies Network*

Date: October 13, 1997

It is hard to believe that within a year we have a functioning network and the first annual conference behind us. This is an achievement, and it is due to the dedication of our colleagues and friends namely Martin van Bruinessen, students from Kurdistan AG, AStA of the Free University of Berlin, the spirited and benevolent Lale Yalçın-Heckmann who engaged in hours of translation, as well as Bülent Bilmez, and the support of the faculty members and staff of the Institut für Ethnologie of the Free University of Berlin. The financial support of the Koerber-Stiftung in Hamburg and the International Relations Bureau of the Free University of Berlin made the conference possible.

The goal of this report is to provide information for those who could not attend the conference, to summarize some of the key decisions which were made at the business meeting, and to critically assess some of our learnings. This document can be used as a vehicle for continuing our theoretical and practical efforts. With these goals in mind, we have divided the report into four sections: "Summary of the Conference," "Key Decisions," "Issues to be Considered," and "Plans for Future." Furthermore, the steering committee has tried its best in producing a report which hopefully captures the spirit of the conference. The views presented here, however, are all ours and may not necessarily reflect the views of all participants. Please send your comments or suggestions to the steering committee. Names and addresses of the committee members are provided at the end of this report.

We extend our appreciation to those of you who attended and contributed generously to the conference and the network. We also hope to see in near future those of you who could not be with us this year. We count on your support. In sisterhood and solidarity.

The Steering Committee

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Following the presentations, the rest of the day was spent on planning for future as well as assessing the first conference. This session was called "Building up the network," and only those who intended to get actively involved with the network stayed for the discussion.

Key Decisions

With a limited time, we struggled through, but nevertheless managed to make certain key decisions including:

- The points outlined in the "Discussion Paper" (which was produced by Shahrzad and distributed at the conference) were accepted in principle. In our discussion, the following points were highlighted: the need for a closer collaboration between researchers and activists; the importance of continuing the annual conference; the urgency of fundraising; and the necessity of publicity.
- There was a consensus on the governance of the network. It was, therefore, decided to establish a steering committee to serve for two years, and to be elected by majority vote. The elected members of the first steering committee are Necla Açıık, Zeynep Baran, Shahrzad Mojab, & Inga Rogg.
- The participants also agreed to continue with the two on-going projects; the bibliography and the publication of the selected papers presented at the conference. Shahrzad will be in touch with those who are contributing to these projects.
- There was a discussion about establishing the first Kurdish women's documentation centre. This centre will include collections of books, articles, women's journals, audio-visual material, oral history archive, etc.

Issues to be Considered

Our first year of existence as well as our first conference have been quite turbulent. This is, however, to be expected since what we are set to do is going against the tide. We still have a long way to go in order to be able to face and manage all the challenges coming our way from both within and without. As a feminist network, however, we believe in learning through self-criticism, openness, and collaboration. It is in this spirit that some of the cleavages articulated during the conference will be discussed. The intention is learning and finding critical ways to deal with them.

The Issue of Hierarchy

Some participants felt the existence of hierarchical relations between researchers and activists. The existence of this unequal power relation was manifested, some argued, in personal attitudes and behaviours, in the overall planning of the conference, especially in underestimating the language difficulties, and lack of enough time for translation and discussion.

The Issue of Representation

In relation to the issue of hierarchy, the following questions were also raised: "Who is representing whom?" "Whose voice is being represented?" "Who is speaking for Kurdish women?" "Who should be in a Kurdish women's studies network?" It was pointed out that the majority of researchers were non-Kurds, either Europeans or from one of the dominant nations of the region (states ruling over Kurdistan).

The Issue of Objectivity-Subjectivity

The question of representation inevitably led to the issue of object/subject relations in research. Some of participants felt that they were not considered an equal contributors throughout the conference. Rather, they were seen as the object of women's studies.

Plans for Future

After a year of hard work, we now have a unique network which has the potential to contribute to Kurdish studies and make it gender inclusive. The network is also a welcome addition to a global effort in diversifying feminist theories and practice. The overwhelming positive response from those who attended the conference to the network, highlights the potential of our group to contribute both to Kurdish studies and the struggle of Kurdish women for justice, equality and liberation.

As discussed above, we have already decided on a couple of projects including publishing the papers which were presented at the conference and compiling a bibliography on Kurdish women. We will continue our effort in promoting the network in relevant scholarly circles and publications, lobbying women's groups, governments and non-governments organizations for funding, representing the network in international or national conferences, and finally creating a website in order to make the network more accessible. We should mention, however, that securing funding for all of our activities remains to be the number one priority. Holding an annual conference, no doubts, depends on the availability of funds. If you have ideas, suggestions, or aware of possibilities please do not hesitate to contact us.

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Summary of the Conference

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The second session was on "Kurdish women in European travel literature and Kurdish folklore." Nazand Begikhani presented a paper on "Kurdish women in the harem: The image of the Kurdish harem on European literature." Mirella Galletti's paper was titled "Women's roles in Kurdish society according to European travel literature." Christine Allison presented a paper on "Folklore and fantasy: The portrayal of women in Kurdish oral tradition." Finally, Fadil Ahmad's paper was on "Women in Kurdish oral and literary tradition." This session was followed by comments from Sabine Boomers.

In the third session, "Kurdish women and political participation," we heard presentations by Heidi Wedel on "Kurdish migrant women in Istanbul: Community and the resources for political participation of a marginalized social group," Zeynep Baran and Fahriye Satik talked about "The experiences of displaced Kurdish women in Istanbul," and Necla Açıık and Ayten Mutlu made a presentation on "An analysis of the PKK's view on Women." The last session of the first day was on "Women and Islam." Annabelle Böttcher presented a paper titled, "Portraits of Kurdish women in contemporary Sufism."

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Kurdish women's studies and activism: A Global Research Network

Working conference, hosted by the Free University, Berlin
July 11 and 12, 1997



FRIDAY, JULY 11

The Friday sessions will take place in seminar halls of the university, in the building known as „Silberlaube“, entered from the Faberstrasse, entry L, Hall KL 23/21a (morning) and Hall 24/222 (afternoon).

09.15-09.30 Opening by Martin van Bruinessen (Berlin) and Heidi Wedel (Berlin)

09.30-10.30 First session: Kurdish women's studies

Shahrazad Mojab (Toronto), „Kurdish women's studies: theoretical and methodological prospects“

Discussant: Ute Luig (Berlin)

10.30-11.00 coffee break

11.00-13.00 Second session: Kurdish women in European travel literature and Kurdish folklore

Nazand Begikhani (Paris), „Kurdish women in the harem: The image of the Kurdish harem in European literature“

Mirella Galletti (Bologna), „Women's roles in Kurdish society according to European travel literature“

Christine Allison (Birmingham), „Folklore and fantasy: The portrayal of women in Kurdish oral tradition“

Fadil Ahmad (Göttingen), „Women in Kurdish oral and literary tradition“

Discussant: Sabine Boomers (Berlin)

13.00-14.30 Lunch

14.30-16.30 Third session: Kurdish women and political participation

Heidi Wedel (Berlin), „Kurdish migrant women in Istanbul: Community and the resources for political participation of a marginalized social group“

Zeynep Baran, Fahriye Satik, „The experiences of displaced Kurdish women in Istanbul“

Discussant: Lale Yalçın-Heckman (Nürnberg)

Necla Açık, Sükriye Dogan, Ayten Mutlu, „Frauen bei der PKK“

16.30-17.00 Tea Break

17.00-17.45 Fourth session: Women and Islam

Annabelle Böttcher (Damascus), „Portraits of Kurdish women in contemporary sufism“

Discussant: Maria Macuch

17.45 Video showing *Jiyana Me - Our Life: Four women from Kurdistan..* A documentary film by Dorothea Keist

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SATURDAY, JULY 12

Sessions will take place in the University Club, Goethestrasse 49
(U-Bahn station Krumme Lanke)

10.00-11.30 **Fifth session: Women, war and reconstruction in Iraqi Kurdistan**
Andrea Fischer-Tahir (Leipzig), „Women's resistance and women's movement in Iraqi Kurdistan“

Karin Mlodoch (Berlin), „Social work with Kurdish women in Sulaymaniya, Iraqi Kurdistan“
Inga Rogg (München), „Between home and prison: Aspects from everyday life of Kurdish women in Iraq“

Discussant: Heike Schmidt (Berlin)

11.30-13.00 **Sixth session: activists' experiences**

Fatma Kayhan (Roza, Istanbul)

Hatice Yasar (Jûjîn, Vienna)

Irma Leisle (Hînbûn, Berlin)

Yayla Mönch-Bucak (Bremen)

13.00 Lunch

14.30-17.00 **Closing session: Building up the network**

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Kurdish women?
A Global
Working conference

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The Friday session
„Silberlaube“
24/222 (afternoon)

09.15-09.30

09.30-10.00
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B2022

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1:00 - 2:30

too long ?? 1⁰⁰ 2⁰⁰

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only your network members

14.30-17.00 **Closing session: Building up the network**

english only ?

*What about
combining
these
2 sessions?*

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The translation is clearer than the original!

Don't forget Late wants to go before 14.30

Can you ask Ayman if her question is necessary?

*Some people were extremely frustrated and angry,
I tried to appease them*

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گزارشی از اولین کنفرانس گروه بین المللی تحقیق در مورد زنان کرد

مناطق تحقیق می کنند، می توانند با آدرس زیر تماس بگیرد. کسانی که منابع و مآخذی راجع به زن کرد دارند (به هر زبانی) می توانند آنها را برای درج در کتابشناسی و نگهداری در آرشیو مطالعات زن کرد به آدرس زیر ارسال دارند.

دکتر شهزاد مجاب
بنیانگذار و هماهنگ کننده

Dr. Sharzad Mojab

OISE. UT of
Department of Adult Education
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مطالبی خواهد بود که در مورد زنان کرد تا کنون به چاپ رسیده، از کتاب تا مقاله به زبانهای مختلف و درباره هر موضوعی مربوط به زنان در این مجموعه گردآوری می شود. از نظر تشکیلاتی نیز تصمیم گرفته شد که کمیته ای از ۴ عضو فعال در مناطق مختلف دنیا تشکیل گردد. نداشتن پشتوانه مالی یکی از مشکلات عمده این گروه است. در حال حاضر دو عضو با استفاده از امکانات شخصی، دانشگاهی و غیره سعی در همکاری و همیاری با این گروه را دارد. برای مثال، کلیه شرکت کنندگان در این کنفرانس بر این عقیده بودند که برگزاری کنفرانس سالانه بسیار ضروری و مفید است. در برگزاری اولین کنفرانس دانشگاه آزاد برلین، اتحادیه دانشجویان کرد این دانشگاه و بخش مطالعات اتنولوژی نقش بسیار مهمی داشتند. بدون پشتوانه مالی و همکاری این گروهها امکان برگزاری این کنفرانس نبود. زنان کرد بویژه در عراق، ترکیه و ایران سالهاست درگیر مبارزه ای همه جانبه و دشوار علیه جنگ، سرکوب و تجاوز هستند. جنبش ملی کردستان در عین حال که بسیاری از زنان را به عرصه مقاومت سیاسی و نظامی کشیده است، مانع رشد آگاهی فمینیستی پیشرو در کردستان شده است. امروز تقابل بین فمینیسم و ناسیونالیسم در کردستان بوضوح دیده می شود. علاقمندان، بویژه محققین، دانشجویان، فعالین سیاسی و اجتماعی که در مورد مسائل زنان کرد چه در کردستان چه در سایر

اولین کنفرانس گروه بین المللی تحقیق در مورد زنان کرد در دانشگاه آزاد (Free-University) برلین در تاریخ ۱۱ و ۱۲ جولای ۱۹۹۷ برگزار شد. این گروه تحقیقی کمتر از یکسال است که تشکیل گردیده و اعضای آن را محققین و فعالین زن و مرد کرد و غیرکرد تشکیل می دهند. گروه سه هدف اصلی دارد، ۱) بازکردن فضائی برای مطرح کردن مسئله زنان کرد در بخش مطالعات زنان در دانشگاهها و سایر موسسات تحقیقی. ۲) مطالب زنان کرد و جنسیت را جزو برنامه مطالعات کرد قرار بدهد. ۳) از طریق فعالیت های تحقیقی، انتشاراتی و برگزاری کنفرانس به بهبود زندگی زن کرد و پیشرفت جنبش زنان کمک برساند. در کنفرانس دوازده برلین که بیش از بیست محقق شرکت کرده بودند در زمینه های زیربحث و گفتگو شد: تنوع و روش تحقیق در مورد زن کرد، زن کرد در ادبیات سیاحان اروپائی و ادبیات عامیانه کردی، زن کرد و شرکت در فعالیت سیاسی، زن کرد و اسلام، زن کرد، جنگ و بازسازی در کردستان عراق و تجربه زنان فعال سیاسی. در پایان کنفرانس نشست در مورد آینده و برنامه های این گروه بین المللی تحقیق انجام گردید. انجام دو پروژه مطالعاتی به تصویب رسید. اول اینکه مجموعه سخنرانی های این کنفرانس بشکل کتابی تهیه گردد و دوم اینکه کتابشناسی زنان کرد تهیه شود. این کتابشناسی حاوی کلیه

پیکار زن

نظر و آرا نویسندگان مقالات الزاماً نظر پیکار زن نیست.

مقالات رسیده باز پس فرستاده نمی‌شود.

مقالات خود را در صورت امکان با برنامه واژه نگار تایپ کرده و دیسکت حاوی مطالب را بفرستید.

هیأت تحریریه:

ناهد بهمنی، شهین حیدری،
بدری توحیدی، صدیقه محمدی،
جمیله وحیدی

همکاران این شماره:

شیرا حیدری، ا. اسکندری
کلونیز حسینی

سال دوم

شماره ۳

زمستان ۷۶

ژانویه ۹۸

PEYKAR-E ZAN

ISBN 1401-6761

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| ۲۳ | اعتصابات به تنهایی آزادی به همراه نخواهد آورد | قانون مدنی و حق اشتغال زنان |
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Kurdi'



Kurdish Newsletter

Newsletter of the Kurdish Study Group,
Centre for Australian and Asian Studies
Deakin University



Number 8, Summer 1997-98

The Endless Turmoil in Iraqi Kurdistan Hussein Tahiri — p. 3



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First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network

1997

2000/05/04

(54)

Kurds in the Cities and Kurdish Women's Studies

Presently the majority of Kurds live in towns and cities, but the place of the city in Kurdish history and civilisation is almost completely neglected by academics. Research in Kurdistan has tended to focus on nomads and peasants. As Kurdish nationalism had its origins in the urban setting, townspeople have also been studied, but only implicitly. The dominance of the rural idyll, a collective mythological memory of Kurdistan as an overwhelmingly agrarian society, in the Kurdish collective consciousness means that there has been little challenge from within Kurdish academic circles to the neglect of urban studies.



In a region where there has been a history of ancient urban civilisation, and where there is a structure of reference for town planning and contemporary urban society, why should Kurdistan and the Kurds be an exception? What is to be the position of city dwellers in Kurdistan? Is there a specific Kurdish identity in today's big cities? What is the role of cities in Kurdistan, and their Kurdish inhabitants? It was in an attempt to address these questions that the Centre National de la Recherche Scientifique and the Université de Paris III, Sorbonne Nouvelle, with the participation of the University of Utrecht, the Institut des Langues et Civilisation Orientales and the Kurdish Institute, Paris, convened the international conference, *The Kurds and the City*.

Under the leadership of Professors Joyce Blau and Martin Van Bruinessen, the conference took place in Sèvres, just outside Paris, in September 1996. The pace was hectic, as over 30 papers were presented, in English and French, over just two days and one evening. Fortunately, the majority of participants were staying at the conference centre, so we had time for discussion over

meals and in the evening. The meals were an additional enjoyable aspect of the conference, as this was France after all! Participants came from as far as America,

Azerbaijan, Baghdad, London, Moscow and others; although the majority were Europe based. Papers were grouped by theme into the following sessions: Cities in pre-modern Kurdistan, social, economic and cultural life; Kurdish cities in the nineteenth and twentieth centuries; Kurdish communities in the cities of the Ottoman Empire and Turkey; Kurds in the cities of the Soviet Union; Kurds in Syria and Iraq between the two World Wars; Language, literature and other forms of urban symbolic expression; Transplanted urban structures; The new urban structures in Iraqi Kurdistan; Contemporary urbanism, women and families.

In his opening remarks, Prof. Van Bruinessen noted that, although cities appear initially to have been peripheral to the concerns of most Kurds as well as those who studied them, a case can be made that Kurdish culture is really urban. Kurdish culture in its present form was produced in the centres of Kurdish emirates and in Kurdish cities. Kurdish teaching took place in towns, not in villages, thus the existence of a literate language owes its existence to urban culture. Certainly many of the papers emphasised how much material was available on Kurdish cities and urban Kurds, much of which was

barely explored. Work is needed in all disciplines, and indeed it was heartening to gather together academics from so many disciplines, and from so many countries, all of whom shared an interest in Kurds and Kurdistan. Time constraints were burdensome and there was so much more to discuss, but at least we took away ideas for further research, made interdisciplinary contacts (and friends) and



First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network

1997

B2023-0005/004 (04)

...owed to expand the horizons of Kurdish Studies further. It was also wonderful to know that Kurdish Studies are underway in so many parts of the world and considered relevant by so many nationalities and disciplines. Praise is due to the organisers who were indefatigable.

###

Kurdish Women's Studies Network

Following the *Kurds in the City* conference, Dr Shahrzad Mojab, from University of Toronto initiated a network of academics interested in Kurdish women's studies. In addition to exchange of information and mutual support, the network aims to encourage Kurdish gender studies.

A meeting was held in Berlin in July: the First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network. In addition to planning future actions and discussing Kurdish women's activism, preliminary papers were presented which may contribute to a forthcoming book on Kurdish women, to be edited by Dr Mojab, and published by Zed Press.

In addition to the book, a bibliography of Kurdish women's studies is planned, for which some funding has been secured from the Soane Trust for Kurdistan. Plans have been mooted for the first Kurdish women's documentation centre, which would include collections of books, articles, journals, audio-visual material and oral history archives.

Several issues remain to be addressed by the participants of the network. These include the issue of hierarchy, possibly manifested in relations between researchers and activists; that of representation, as the majority of researchers are not Kurdish; and that of objectivity-subjectivity concerning the Kurdish activists.

Nevertheless, a functioning network, with regular news bulletins, and two substantial projects in hand are quite an achievement for the first year, and the network seems likely to expand and continue to develop new and existing projects.

For further information and to participate in the network, Shahrzad Mojab can be contacted at OISE at University of Toronto, Dept of Adult Education, Community Development and Counselling Psychology, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6. Tel: (416) 923-6641, Ext 2242 E-mail: smojab@oise.utoronto.ca

Other elected members of a two-year steering committee are Necla Aşık, Zeynep Baran and Inga Rogg.

Maria T O'Shea October 1997

Kurdish Newsletter number 5, page 12



Okay, we know this isn't a picture of our average reader ...

But the Kurdish Study Group is in an even worse situation!

We still have to pay-off our Web Home Page, and that's just the beginning ...

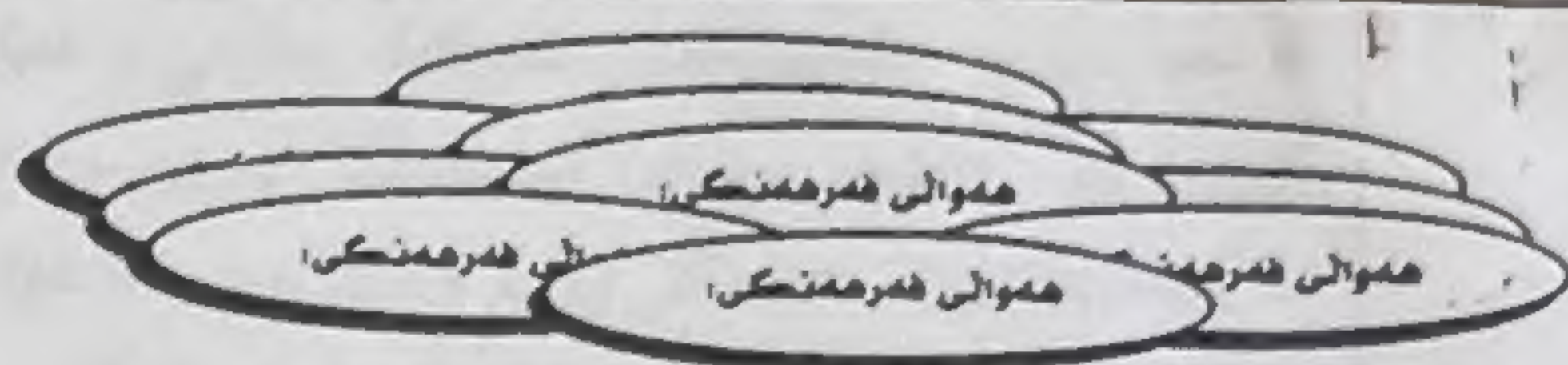
If you're able to help out, send a cheque made out to our current Convenor Paul White, and send it to our address:

Kurdish Study Group
Centre for Australian and Asian Studies
Deakin University
221 Burwood Hwy
Burwood
Victoria 3125

First Working Conference on Kurdish Women's Studies and Activism: A Global Research Network

1997

B2023-0005/004 (04)



گۆزێشتی یەکم کۆنفەرەسی کار لەسەر لێکۆڵینەوە سەبارەت بە ژنانی کورد و چالاکییان: شەبەکی جیهانی

بە میوانداریی زانکۆی نازادی بێرلین، ۱۱ و ۱۲ی ژوویەیی ۱۹۹۷

کۆرتە ی کۆیاری کۆنفەرەنس

رۆژی یەکمەمی کۆنفەرەنس و وتاری کرانەوه لە لایەن:

– مارتین فان براونینس (Martin van Bruinessen)

– هایدی ویدل (Heidi Wedel)

دانیشتی یەکم:

– شەهزادە موحەب (Shahzad Mojab): «لێکۆڵینەوەکانی

سەبارەت بە ژنان: ئاسۆی تیۆرییانە و میتۆدۆلۆژییانە».

– پڕۆفیسۆر ئووتی لویگ (Ute Luig) مامۆستای ئەنستیتۆی

ئێنتۆلۆژیی زانکۆی نازادی بێرلین، وێژەر (discussant) ی ئەم

دانیشتنە بوو. ئەو مامۆستایە تیۆریاتیکی گشتی سەبارەت بە مۆدێلی

تیۆری زالی لە بواری مەدەنیی فێمینیستیدا هێنایەگۆڕی و هێمای

بەو رێبازانە کرد کە هێندێک لەو تیۆری و میتۆدۆلۆژییانە دەتوانن لە

لێکۆڵینەوەکانی سەبارەت بە ژنانی کورد تەتبیق بکەن.

دانیشتی دوو: «ژنانی کورد لە ئەدەبی سەفەری ئورپایی و

فۆلکلۆری کوردیدا»

– نەزەند بەگیکھانی (Nazand Bagikhani): «ژنانی کورد لە

حەرەمدا: ئیمارێ حەرەمی کوردی لە ئەدەبی ئورپاییدا».

– میریلا گالیتی (Mirella Galletti): «دەوری ژنانی کورد لە

کۆمەڵگەی کوردیدا بە پێی ئەدەبی سەفەری ئورپایی».

– کریستین ئالیسون (Christine Allisson): «فۆلکلۆر و فانتازی:

سیمای ژن لە نەری زارەکی کوردیدا».

– فازل ئەحمەد (Fadil Ahmad): «ژنان لە نەری زارەکی و

ئەدەبی کوردیدا».

– ئەم دانیشتنە وتاری ساینە بوومە (Sabine Boomers)

کۆتایی هات.

دانیشتی سێیم: «ژنانی کورد و بەشداریی سیاسی»

– هایدی ویدل (Heidi Wedel): «ژنانی موهاجیری کورد لە

ئەستەمبول: جفا و سەرجاوەکانی بەشداریی سیاسی دەستەپەکی

کۆمەڵایەتی لێواری».

– زینەب باران (Zeynep Baran) و فەخریە ساتیک (Fahriye

Satik): «ئەزمونی ژنانی لە جێی خۆهەڵکەندراوی کورد لە

ئەستەمبول».

– نەجە ناچیک (Necla Açıık) و نایتم مۆتلۆ (Ayten Mutlu)

– لێکدانەوەیەک لەمەڕ بیرونی پارتی کرێکارانی کوردستان

سەبارەت بە ژنان».

دوا دانیشتن: «ژنان و ئیسلام»

– ئانابیل بۆتەر (Annabelle Bötcher): «سیمای ژنانی کورد

لە سۆفیزی هاوچەرخدا».

رۆژی دوو: «پانێل»: «ژنان، شەر و دروستکردنەوە لە کوردستانی

عێراق»

– ئاندریا لۆشیر-تابور (Andréa Luschher-Tabur):

«خۆراکی و بزوتنەوەی ژنان لە کوردستانی عێراق».

– کارین مۆدۆخ (Karin Mlodoach): «کاری کۆمەڵایەتی لە گەڵ

ژنانی کورد لە سلێمانی، کوردستانی عێراق».

– ئینگا رۆگ (Inga Rogg): «لە نێوان مەل و زینداند: لایەنی

ژبانی رۆژانەی ژنانی کورد لە عێراق».

– هایکێ شمیت (Heike Schmidt) باسیک لە سەر ئەزمونی

خۆی لە ئەفریقا و وێکچوونەکانی ئەزمونی ژنان لە شەر و زەبروژەنگی

جینی لە ئەفریقا و کوردستان.

ئاخر دانیشتن: «لەمەڕ ئەزمونی ژنانی چالاک»

– فاقە کایهان (Fatma Kayhan), «بلاوکرەوه و سەرنووسەری رۆژا

باسی خەباتی خۆی کرد سەبارەت بە وەدەرختنی یەک لە تەنیا دوو

گۆفاری فێمینیستی لەمەڕ ژنانی کورد کە بێرپارە لە ئەستەمبول

بلاوکرەوتەوه».

– خەدیجە (خەجێ) یاشار (Hatice Yaşar) باسی رابردوو و ئێستای

خەباتی خۆی کرد وەک چالاکیی سیاسی و فێمینیستیک.

– ئیرما لەیزل (Irma leisle), «بە نۆتەراییەتی هێن بوون، لە خەباتی

ئەم رێکخراوەیدا دوو لە سالی ۱۹۸۱ وە بۆ خۆمەتکردن بە ژنانی

موهاجیری کورد لە بێرلین».

– لالە یالچین هێکمان (Lale Yalçin Heckman) دەرەنجایی

سەرەتایی لێکۆڵینەوەی پاولین فان گێلدەر (Pauline van Gelder)

ی ناساند بە نۆی «چالاک بوونی سیاسی ژنانی کورد لە

تورکیا: خۆراکی و هەویتی، ئیمار و راستەقانی».

دوای پێشکێشکردنی باسەکان، پاشماوەی ئەم رۆژە بۆ پلاندانی

پێشەرۆژ و هەروەها هەڵسەنگاندنی یەکم کۆنفەرەنس تەرخان کرا. ئەو

دانیشتنە نۆی «سازکردنی شەبەکی» بوو و تەنیا ئەو کەسانە و

بێرپاریان داو چالاکانە لەم شەبەکییدا بەشداری بکەن بۆ ئالوگۆزی

بیروا مایوونەوه».

بێرپارە سەرکێشەکان

ئەگەرچی کاتێک ئەم بوو، بەلام ئێمە توانیمان هێندێک بێرپاری سەرەکی

بەدین لەوانە:

• ئەو خالەنی و لە «گەڵاڵەیک بۆ باس لەسەرکردن» دا هێمایان

پێکراو (کە لە لایەن شەهزادە نامادە کراو و لە کۆنفەرەنس دا بلاو

کرایەوه) بە گشتی پەسند کران. لە ئالوگۆزی بیروا و وتوێژەکاندا ئەم

خالەنی خواوەرە جەخت کراوە: نیاز بە هاوکاری نزیکتر لە نێوان

توێژەرەوه و ژنانی چالاکی! گرینگی بەرەوه و مایوونی کۆنفەرەنسی سالانە!

ئالوگۆکی پەیدا کردنی سەرجاوەی ئابووری و پێداویستی بلاوکردنەوه و

تەبلیغات.

● سەبارەت بە هەلسوواندنی شەبەکه یەکێتی و تەبایی بۆچوون لە گۆڕیدا بوو، جابۆیه، بێرێردا کۆمیتە یەکی بەرپەرەری بۆ ماوهی دوو سال پێکبێندری و بە دەنگی زۆریە هەلبێژدەری. ئەندامانی هەلبێژراوی یەکم کۆمیتە بەرپەرەری بریتین لە ئەجلە ناچک، زەینەب باران، شەرزاد موحاب و ئینگا رۆگ.

● بەشداریان هەروەها لە سەر ئەوە پێک کەوتن کە لە سەر ئەو دوو پرۆژەیی و ئێستا بە دەستەوێن بەرەوام بن، بێلۆگرافی و چاپ و بلاوکردنەوهی هەلبێژاردەیک لە و تارانەیی لە کۆنفرانسیدا پێشکەش کران. شەرزاد لە تەک ئەوە کەسانەیی و یارمەتی بە وەدیهاتی ئەو پرۆژانە دەکەن، لە پێوەندی دا دەبێ.

● وێبۆی و ئالوگۆی بێرور کرا سەبارەت بە دامەزرانی یەکم نێوەندی بەلگە و دوکۆمیتە ژنانی کورد. لەم نێوەندەدا کتێب، مەقالە، گۆفاری ژنان، مادە و کەرەسی ئودۆفیزوئیل (کۆی - چاوی)، ئارشیفی مێژووی زارەکی، هتد... کۆدەکرێتەوه.

پلاتی پێشەروۆ

دوای سالتیک کاری سەخت، ئێستا ئێمە شەبەکی تاقانەمان هەیە کە توانایی ئەوەی هەیە یارمەتی بە لێکۆڵینەوه سەبارەت بە کورد بدا و ژێندری بەتێتێتە نێوی. ئەو شەبەکی هەروەها هێزێکی لێ زیادبۆی بە خێر و بێرشە بۆ تێکۆشانێکی جیهانی لەمەر تیۆری و کردەوهی فێمینیستی جۆریەجۆر. بەپێرەوهاتن و ولامی ئەرتی بەرچاوی ئەوانەیی لە کۆنفرانسی دا بەشداری بوون لە ناست شەبەکه کەمان، توانایی گروپە کەمان چەخت دەکاتەوه هەم بۆ یارمەتیدان بە لێکۆڵینەوه لە سەر کوردان و هەم خەباتی ژنانی کورد لە پێتتاو عەدالەت، یەکسانی و نازادی دا.

هەروەک لە سەرەوه باس کرا، ئێمە هەر ئێستاکە سەبارەت بە یەكدوو پرۆژە بێرمان داوه لەوانە بلاوکردنەوهی ئەو نامە و وتارانەیی لە کۆنفرانسیدا پێشکەش کران و کردەوه کۆی بێلۆگرافیەک لەمەر ژنانی کورد. ئێمە درێژ بە تێکۆشانەکانی خۆمان دەدەین بۆ ناساندنی شەبەکه کە لە نێو کۆمەڵە زانستی و بلاوگراوهی ژناندا، رۆو لە گروپی ژنان، پێکخراوی حکومەتی و ناحکومەتی دەتێن بۆ پەیداکردنی سەرچاوهی ئابووری، نوێنەراییەتیکردنی شەبەکه کە لە کۆنفرانسیەکانی جیهانی و ناوچەیی و سازکردنی بەشێکی تاییەتی لە ئینترنێت (website) دا بۆ ئەوەی کە دەست راکەشتن بە شەبەکه کەمان ئەوەندە تێش هاسان بن. لەگەڵ ئەوەشدا، دەبێ پلێتێن کە پەیداکردنی سەرچاوهی ئابووری بۆ هەموو چالاکیەکانمان ئەرکی دەرەجە یەکمانە. قسەیی تێدا نییە، کە بەستی کۆنفرانسی سالانە، بە هەبوونی سەرچاوهی ئابووری بەستراوەتەوه. ئەگەر ئێوە لەمبارەوه چ را و پێشیارێکتان هەیە، یان دەرەتانیکی شک دەبن، تکایە رامەمیتن و پێوەندیان پێوە بکەن.

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کۆلێنگ - ژمارە ۱۹، بەهاری ۱۹۹۸ (۱۳۷۷)

پاشماوهی لاپەرەیی ۵۳ (چەند سەرئێختیک لە ئەنقال)

ئەو قوناغەیی تەواوو و گۆتێرایەوه بۆ بەغدا و. دواتریش کرا بە وەزیری بەرگری عێراق. حسن علی العامری لە جێگەیی ئەو کرا بە ئەمینداری گشتیی مەکتەبی پێکخستنی باکووری حیزبی بەعس لە کەرکوک.

یەکم چالاکی حسن العامری تەختکردنی شاری قەلادزێ و ئۆردوگاکانی ناوچەیی پشدر و شارۆچکەیی سەنگەسەر بوو، کە بەمە زیاتر لە هەزار کەس بێ مال و حال بوون. دانیشتوانی ئەو ناوچانە برانە ئۆردوگای سلێمانی و هەولێر. مال و حالی هەزاران جاش لە ناوچەیی پشدر بە شوڤ و بۆلدوزەری عێراقی تێکدران. دیارە زۆریەیی ئەو جاشانە پێشتر بەشدارییان لە تەختکردنی سەدان گوندی کوردستان کردبوو.

پۆلێمی عێراق لە جاران پرووتەر پەردەیی لە رۆوی سیاسەتی شۆفینستییانەیی لە بەرانبەر گەلی کورددا لادا. بۆ پۆلێم کورد، هەر کورد بوو؛ چ جاش بێ و چ جاش!

سیاسەتی عەرەبیکردن (تەریب) ی کەرکوک و دێس و مەخمور و گەرمیان لە جاران زیاتر پێرەو دێکرا. لە ناواری گۆندە کوردییە تەختکراوەکانی ناوچەیی کفری و توو و کەرکوک و دەشتی قەراج و دێس هەزاران ماله مەرداری عەرەب نیشتهجێ کران. بەرەوامیش ماله عەرەبی زیاتر دەهێرانە ئەو ناوچانە بۆ مەرداری و کشتوکال.

پۆلێم لەلایەک، یەک لەدوای یەک لێبوردنی گشتیی دەردەکرد بۆ ئەوەی ژمارەیی زیاتر بگێرێتەوه ژێر دەسلاتی خۆی و، لەلایەکی ترەوه سیاسەتی بگرو بکۆ و توند و تێژی پێرەو دەکرد.

ئانومیدی و بێ هیوایی بالی بە سەر کوردستانی عێراقدا کێشابوو. دنیای دەرەوش گۆتی خۆیان لە ناستی ئەو نەهەمەتییهی خەلک کەر کردبوو. هەر دەولەت و پۆلێمی بە شێوەیک هەولیان دەدا لە عێراق نزیک بێنەوه و پێوەندیی سیاسی و ئابووری لەگەڵ داڕێژێن.

کورد دەلێ: «ئەگەر خوا غەزەب لە گامێش بگێرێ بالی لێ دەروێتی...» دوای شەری عێراق - ئێران، پۆلێم خۆی بە سەرکەوتوو دەزانی و ئارەزووی شەر و فراوانخوازیی تینی بۆ هێتا. ئەوەبوو لە ۱۹۹۰/۸/۲ دا سوپای عێراق پەلاماری کۆیتی دا و داگیرێ کرد. ئەو، شەرێک بوو، خێری کوردی تێدا بوو؛ چونکە کێشەیی کۆیت و شەری خەلیج (کەندار) و بێرێرەکانی ئەتەوه یەککرتووەکان لە دژی عێراق تا ئێستاش مۆلەتی ئەداوه هەموو نەخشە و سیاسەتە رەگەزەرستانەکی بەرانبەر بە گەلی کورد تەواو بکا.

۱۹۹۸/۲/۱۵

لە ژمارەیی داهاوویدا:

- گفتوگۆی میلان کوندیرا سەبارەت بە: کتێبی پێکەنین و فەرامۆشی، ئامادەکردنی: فیلیپ رۆس، وەرگیران لە عەرەبییهوه: هەندریین
- ژنانی ئومێدبەخش، نووسینی: لوسینا جافەرۆفا، وەرگیران لە فەرانسییهوه: هاوێ ئەحمەد
- ژن لە پەراوێزی مێژوویدا: مەهاپاد قەرەداغی